CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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FOR THE CHRISTIAN MESSENGER.

AN ESSAY ON THE RESURRECTION.

No. VI.

I mentioned in number 5, of this Essay, that Dan. xii, 2, is considered a parallel text with John v, 28, 29, and hence should examine them in conjunction. The passage reads, "And many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt." To repent in dust and ashes—to dwell in the dust—to sit in the dust—to be brought down to the dust, with other similar expressions; imply a low, humble, subjected, and sometimes a debased state, see Job xlii, 6, Isaiah xlvii, 1, Nah. iii, 18, Psalm xliv, 25, and as might be anticipated by way of contrast, to be exalted out of the dust—to be raised up out of the dust—to awake from the dust and such like expressions are used to signify being promoted from an inferior condition to a superior, see 1 Kings xvi, 2, Psalms cxiii, 7.

But the phraseology of the text is, "*sleep in the dust of the earth.*" The term *sleep* being used in its literal sense to represent the suspension of the animal functions when exhausted nature in unconscious repose is restored to her wonted vigor, rhetorically it is made to represent the silent unconsciousness of DEATH; and in a figurative sense to signify sloth, indolence, stupidity, carelessness, &c. see Isaiah xxix, 10, Prov. vi, 9, 1 Cor. xv, 34, Rev. iii, 1, 1 Tim. v, 8. Thus to awake from such a state is to witness a *resurrection*, or to experience a transition from a state of torpor and inactive insensibility, to a state of thoughtfulness and activity, see 1 Thes. v, 6, 7, Eph. v, 14. This kind of language is as much used in reference to nations, as to individuals.

No one who reads the passage in connexion with the context, will question that Daniel was speaking of his people, the Jews. Once they were a dignified and distinguished PEOPLE; in many respects entitled to the first rank among the nations of the earth but through imprudence and wickedness they fell into a low, subjected and degraded condition—become weak, powerless, wretched. Nevertheless, the Lord did not cast them off forever. There was One by whom Jacob should arise and appear in his strength. At the time Israel was grovelling in the dust in a morally degraded state, the prophet says the great prince Michael (Messiah) would stand up for the people, at which period there should be a season of trouble exceeding any thing ever previously witnessed. And among other events occurring at that awful and dread moment, many of them that slept in the dust of the earth should awake, some to everlasting life and some to shame and everlasting contempt.

That Daniel here speaks of the overthrow of the Jewish nation by the Roman arms—the dissolution of the legal covenant, and the introduction of the gospel dispensation—the rejection of Christ by some, and his acceptance with others, together with the consequences resulting therefrom, is evident, *First*, from the fact that Daniel says, it shall take place when God shall scatter the power of his holy people, see v. 7. *Second*, beeause when Jesus speaks of these events and circumstances Matt. xxiv, he refers to this prophecy of Daniel and says, "that there shall be great tribulation such as was not since the beginning of the world to this time nor ever shall be;" and by way of admonition warns his disciples that "when they see the abomination of desolation spoken of by Daniel the prophet standing in the *holy place*, [or *holy land*] to flee to the mountains."

If this be a proper view of the subject, then doubtless the parallel passage in John alludes to scenes pertaining to this great and notable day of the Lord. The context shows that Jesus was addressing the Jews in extenuation of this conduct, in healing an invalid on the Sabbath day, for which they had highly censured him. He first demonstrates his authority for doing what they condemned v. 19; and then proceeds to develope the object of his mission. He asserts the Father loveth the Son and sheweth him all things that himself doeth: and that he would show him yet greater works, that they might marvel. He says "as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth (or raiseth up) whom he will. The Father judgeth no man: but hath committed all judgment (*ten krisin*) unto the Son, that all men might honor the Son even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him." After thus speaking of the stupendious miracle he should work in attestation of his Mesiahship—he labors to show the consequences resulting from his appointment to the office of Heaven's Ambassador; and from the accepting or rejecting of him as the Lord anointed. "Verily, verily I say unto you, he that heareth my word and believeth on Him that sent me hath everlasting life, and shall not come *into condemnation* (*eis krisin*) but is passed from death unto life—verily, verily I say unto you the *hour is coming*, and *now is* when *the dead* shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself, and hath given him authority to execute judgment (*krisin*) also because he is the *Son of Man* (*Messiah.*) Marvel not at this, for *the hour is coming* in which all that are in the graves shall hear his voice, and shall come forth, they that have done *good* unto the resurrection of life, and they that have done *evil* unto *the resurrection of damnation* (*eis anastasin kriseos,*) I can of mine own life do nothing; as I hear I judge, and my judgment (*e krisis*) is just, because I seek not mine own will, but the will of the Father which hath sent me."

Taking this paragraph thus in connexion and the subject treated on, forbids the common interpretation given to the passage under consideration; for the *everlasting life* mentioned v. 24, as the fruits of faith, together with what is said of the *coming* hour and of the *dead hearing the voice* of the Son of God v. 25, is acknowledged to relate to circumstances pertaining to the reception of the gospel; and why shall not that which follows in inseperable connexion allude to something of a similar character? I am not unaware that it is maintained there is a change of subject abruptly occurring here. But by what specics of reasoning or system of interpretation this translation is made evident is beyond my powers of discernment to conceive. As *condemnation* v. 24, and *damnation* v. 29, are the same as *judgment* v. 27, it is obvious from *verses* 27 and 30, that the scene described in verses 23, 29, was to be witnessed when the Son of man executed *judgment*. Indeed this is the popular notion; and in order to fix the whole in the unseen world, much is said about a *future judgment*, when Jesus shall sit upon his *throne* with an assembled universe before him, waiting in awful and dread suspense the sentence of the great judge. But when the Lord was to judge the world rendering to every man a reward commensurate with his deeds, may best be learned from Christ's own testimony, see Matt. xxv, 31—34, compare chapters xxiv, 29, xvi, 27, 28, Mark ix, 1, and Luke ix, 27. These texts place it beyond a doubt that the period alluded to in which the Son of man executes judgment, referred to the time when the gospel kingdom was to be established with power, and vengeance to be meted out to the adversaries. The kingdom or reign of the Messiah was emphatically ushered in, at, or about the period when Jerusalem was destroyed by the Romans. *To enter into the kingdom of God* and *to enter into life* are *phrases* frequently occurring in the New Testament, and generally used to signify the enjoyment of Christ's reign. His reign all noted Commentators allow implies the temporal and spiritual advantages enjoyed by the christians, when judgments came upon the wicked and rebellious Jews, and he providentially took vengeance on his enemies.

"But," it will be asked, "did ALL those who had done either GOOD or EVIL come forth to a *resurrection* at this critical moment? Surely those that had done *evil* did not rise from moral *death* to moral *life;* for instead of *rising* to the resurrection of life they are said to rise to the resurrection of *damnation* (*kriseos*) or *judgment.*

Doing good as implied in the text alludes to the reception of the gospel and a faithful adherence to its holy principles, see v, 25. 1 John ii, 5. John vi, 29. Consequently to *do evil* consists in rejecting Christ, and disobeying his precepts and requirements.

When Jesus appeared in Judea, the Jews were rushing towards the precipice of ruin with blind precipitate steps, and by a strange infatuation of mind, they seemed determined to fill up the measure of their Father's iniquity. Already were they debased and degraded into a comparatively low, subjected condition, yet a still greater debasement and degradation awaited them. They were so stupid, so dull of hearing, so blind to their own fate, that when the harbinger of peace came and beckoned weary pilgrims to heaven and happiness, and faithfully warned them of the awful catastrophe to which they were exposed, they heeded not his reproof, but despised his counsels and pursued their wonted course, heaping to themselves wrath against the day of wrath and the righteous indignation of God. In thus trampling under foot the Son of God and doing despite unto the spirit of grace, they did EVIL. There were, however, a number left according to the election of grace, who were wise unto salvation, in giving heed to his testimony and seeking the kingdom of God and his righteousness. But they were comparatively few in number, taken from the ordinary and lower walks of life; no way distinguished for their sagacity, learning, or influence; and from their having espoused a despised and unpopular cause, they were constantly the subjects of ridicule, reproach, and persecution; and were emphatically esteemed a low, despicable, and degraded combination of people. I have previously shown that to *sleep in the dust of the earth* or *lie in the grave*, figuratively signifies a low and

subjected condition, or a blind, stupid, careless state. Well, saith Jesus, "*the hour is coming*" in the which *all* that are in the graves shall hear his voice and come forth." Hear what voice? Answer, the voice of Christ, at the hour of judgment; for God had given him authority to execute *judgment*, also v. 27. But how, and in what manner did they hear his voice when judgment was providentially executed on Jerusalem? Ans. Jesus had told his Disciples, time and again explicitly, what would be the circumstances and events preceding the great disaster, and warned them as they valued their lives on the appearance of certain signals to make their escape, to the a ljacent mountainous country, accordingly when the signs of the judgement appeared, being reminded of their Lord's predictions and instructions, they necessarily, in the existing circumstances of the perilous moment, *heard the voice* of their Master whispering in the ear, now is the accepted time, now is the day of salvation; flee ye to the mountains for refuge; for the great day of the Lord's wrath has come. And so fully was this verified, Historians inform us, that the Christians *en masse* ran from the city into the mountainous country of Perea in the day of visitation, and thereby escaped from the horrors of the seige. Having escaped the perils of war, they were rescued from the opppression of their persecutors and were permitted in undisturbed quiet to enjoy the happy REIGN of Prince Immanuel—But the residue whom they left behind, were devoted to destruction. And at that dread moment when fears were witnessed within, and fightings without, they not only heard the warning voice of Sodom, Tyre and Sidon, rising up in judgment against them—but when everlastingly too late to afford relief, they heard the *voice* of the Son of man in the *words* which he had spoken, judging them in the 'last day,' and arousing them from their senseless stupor to behold and experience the just punishment of their enormities and wilful transgressions. Thus while the Christians, whom the Jews despised, persecuted, and abused, were raised from their low, humble, subjected condition, and translated into the *liberty and reign* of God; the unbelieving Israelites were aroused from their slumber, but to witness their total overthrow and destruction, shame and everlasting contempt, which, to this day render them a proverb and a by word among all nations. Luke xiv, 14. Thou shalt be blessed: for they cannot recompense thee, "for thou shalt be recompensed at the resurrection of the just." What has been said on the other passages above, will answer here. For very few will strenuously maintain, that man is to be recompensed in Heaven for any good done in this life, notwithstanding the sentiment seems to be interwoven in the very fibres of Partialism, so generally has the axiom obtained that virtue brings her own reward; and so true it is, "that the righteous shall be recompensed *in the earth*, much more the wicked and the sinner."

There are no other passages worthy of note, which speak of a resurrection, that can be made to bear against the doctrine of a blissful immortality for the whole world of mankind. Seeing then, we have this hope set before us, as an anchor of the soul, sure and steadfast, reaching beyond the vail, seeing that the spirit hath revealed to us the things which God hath prepared for them that love him, things which no eye could see, nor ear hear, nor heart conceive without the mystery disclosed by revelation, nay, as we are assured that *eternal life* the boon of Heaven is secured to all of Adam's race, let praise, transcending praise--and glory, transcending glory, arise from the altar of our every heart; and let the whole creation hymn in holy wonder the song of salvation, of Moses and the Lamb forever and ever. L. L. S.

SUPPORT OF THE MINISTRY.

It is not our design in this article to argue the utility of the Gospel ministry. This is very generally conceded. Although there can be no doubt that many have entered on this important and responsible calling without a due preparation, without qualifications, and without proper motives, nay, sometimes with improper and perhaps even criminal motives; and that in some instances they have proved to be curses instead of blessings to community, disseminating "firebrands, arrows and death," instead of the "peaceable fruits of righteousness;" yet, that well qualified, faithful and honest preachers of the Gospel of peace, are capable of doing great good, and are actually a blessing to society, is scarcely doubted by any: and that the labors of such are not only useful and necessary, but constantly called for and desired by mankind, is equally indisputable. Individuals and societies feel the need in community of the salutary instructions, admonitions and consolations of the Gospel of Christ, from the pulpit, and are constantly calling for the labors of the minister of Jesus. It is not therefore the utility, but the support of the ministry to which we now intend to invite the attention of our readers.

Nearly all societies, in all denominations, at the present day, not only *desire*, but *demand* that their preachers should be "well instructed scribes" in the Gospel of their Master—that they should not be "novices," but possess some knowledge of science and literature in general, an acquaintance with ecclesiastical history, theological subjects, and with human nature; devote much time to study, live in respectable style, dress decently, and be able at all times to discharge faithfully and reputably their various professional and social duties.

But this desire—this demand—cannot be complied with on the part of the minister, unless the people who make the demand, furnish him with the means of doing it by giving him a complete support. A man cannot, without an independent fortune to begin with, spend his time and money to acquire such an education as the people require and the age demands he should have, and then devote his whole time to the work and duties of the ministry, often travelling an expensive distance to preach, attend funerals, &c. and support himself and his family, unless the people among whom he labors, contribute of their temporal substance for his support. Yet it too often happens that the people sadly neglect their duty in this respect. They desire preaching, it is true, or rather *profess* to desire it, and to have a minister of the Gospel reside among them; but when called on to give any thing for the support of a preacher,—"O no, they cannot afford to give any thing—it is as much as they can do to go to meeting—Christ says to his apostles, 'freely ye have received, freely give'—the Gospel ought to be preached freely—it should be as free as air to all who choose to hear," &c. &c., and yet these same people would not expect a doctor, or a lawyer, a schoolmaster or mechanic, or even a farmer, or common laborer, to serve and labor for them without pay for his time, travel and labor—they would know that such people could not live unless they were paid; but still they seem to imagine that a *preacher of the Gospel*, can live by *faith alone*, or feed on air, if hungry, and clothe himself with fig-leaves, if naked, (though no fig-trees may grow in the country,) and support his family in a similar way. The preacher is not unfrequently invited to travel from ten to fifty miles, at his own expense, and preach a Sabbath, or on a funeral occasion. The people profess to be very glad he has come—they listen with attention, invite him to come again, and —— send him empty away, to return to his family and to contrive some means for their support, if his resources and ingenuity are sufficient to find something for them to eat and wear. This is evidently wrong. If the preacher is a public benefit, the public receiving that benefit, the people who solicit and receive the favor, ought to pay for it. Otherwise the burden is not equal—in fact the *preacher* bears the burden, and the *people* receive the benefit.—It is not the *Gospel*—it is not *religion*—that needs support—*that* supports itself—it is the *preacher* of the Gospel, the *minister* of religion, that requires support from those who receive the benefit of his labors, unless they are willing he should preach without an education, and pursue some wordly avocation for a livelihood, which, however, many societies are not willing he should do, as they require him to devote all his time and talents to his professional duties. True, the Gospel should be preached *freely*; but then the people should *freely support* those engaged in its promulgation. The apostle says, "they that minister about holy things, live of the things of the temple, and they that wait at the altar are partakers with the altar. Even so hath the Lord ordained that they which preach the Gospel, should live of the Gospel"—i. e., in and by their calling. Again, "If we have sown unto you spiritual things, is it a great thing [or is it unreasonable] if we shall reap your carnal [earthly or temporal] things?"

Hence, we see not only the propriety and necessity, from the very nature of the case, but also the scriptural and apostolic authority, for supporting the Gospel ministry. The neglect of giving this necessary support, is chargeable to various denominations of professing Christians; more, perhaps, however, to particular individuals and societies, than to the whole body of one particular sect. It is not our design to point out the faults of others in this respect; for whatever they may be, it is pretty certain that as a denomination, we are not free from the fault—we have sins to answer for, and evils of this sort to remedy among ourselves. We know, indeed, that there are *some* societies, and *many individuals* in our denomination, who cannot be charged with neglect of duty in this respect—who are not only always ready, but abundantly liberal in the support of the Gospel ministry; and we could wish, both for the credit and the prosperity of our cause, that this disposition were more general, and hence, that less cause of complaint existed among us.

We are aware that it may be said, this prerogative of the clergy has often been abused—clerical speculators have often been more intent on *fleecing* than *feeding* the flock—immense quantities of wealth have been hoarded up by the clergy of other countries, and in some cases, in this, drawn from the pockets of the hard laboring poor---lordly ecclesiastics have fattened and revelled on several thousand pounds sterling, per annum, while those from whom it was taken in tythes, were groaning in poverty and want. All this we grant is true, and much more of the like that might be told. But is this any reason why we should defraud a poor and honest man out of his rightful claims for a comfortable living? Because rich and avaricious ecclesiastics have abused their privileges and imposed on others, shall we say that the humble and faithful minister of Jesus, with his family, shall be starved to death? We are not pleading for *superior* privileges of the clergy, of our order; but for *equality* of privilege. Benefits should be mutually reciprocated. The minister with equal industry, fidelity and economy, ought to live as well, and lay up as much, as the mechanic or farmer, or men of other professions. But do our societies generally enable their preachers to do this? No, certainly not. Even in some societies where they are continually calling for, and

complaining that they cannot procure preachers, we know of instances wherein preachers have travelled from *ten* to *fifty* miles and preached, and not received sufficient wherewith to pay their *travelling expenses*, to say nothing of their *time*, which certainly ought to be worth something, and which might be employed at home in some way that would afford a livelihood. Now such societies certainly ought not to complain if they are not supplied with preaching; for who can *afford* to preach to them, under such circumstances?---Brethren in the ministry not unfrequently ask us, "Do not the societies in such and such places want preaching?" We answer "yes, they *say* they do." But, under such circumstances, we cannot encourage a preacher, especially if he be poor and unable to bear his travelling expenses, to pay them a visit. For it were doing him an act of unkindness to do it.

Some societies on such occasions, as a sort of apology, will say, "O we are *able* to support preaching---our society is large and wealthy, embracing many of the richest men in town---but we are not now in funds---there is no money in the treasury," &c. No, nor is such a society ever *likely* to be in funds, or the treasury to be replenished, nor consequently to do any thing for the cause they profess to have near at heart. Let a society first raise funds, if they want preaching and even collect the funds and put them into the hands of the Treasurer or of the Trustees. There will then be no difficulty in procuring preaching. A preacher can then be employed, and if paid for his services, he is encouraged to go again, or if his time is all taken up otherwise, he will encourage *others* to go and preach to *such* a society; the truth will be propagated, error overthrown, the brethren edified, the society prospered and community benefitted.

These observations on the neglect of supporting the ministry are not intended to apply to any particular society, nor yet to our societies generally---for we are happy in believing that many, and perhaps most, of our societies are mindful of their duty in this respect---but as exhibiting facts as they actually do exist in *some places*, where the evil is seriously felt, and to which a remedy should be applied.

Another error into which our brethren fall in some places, deserves here a passing notice. It is that of refusing or neglecting to employ *young* preachers when they can procure them and no others. They say if they have any preaching, it must be of the most talented and experienced preachers of the order---if they cannot have a *celebrated* preacher, they do not wish for any. A young man, though of an unblemished character and the most promising talents, can find no encouragement with them, because he has not had so much experience, or has not acquired so much celebrity, as some others. Such people should remember that the most celebrated and inexperienced preachers were *once young* and *inexperienced*, and that it was by being encouraged and employed that they became what they now are; and that those who are now young may attain the same degree of usefulness and popularity in the same way—by encouragement: but that by the discouragement which you present, they are liable to become disheartened and abandon the work of the ministry, for some other employment that will both afford them a livelihood, and free them from the mortification of hearing such expressions of contempt and disregard of their youthful talents and well meant exertions to promote the cause of truth. All societies cannot have the *first* and *most talented* preachers: and if they cannot procure such, they should encourage and support the young preacher, that he may *become* what they desire, an *experienced* preacher.

By adopting this course many more preachers may be employed than at present; and many more would be encouraged to become preachers. "A word to the wise is sufficient." S.

FROM THE BOSTON TRUMPET.

"ORTHODOX OATHS."

There has appeared a pamphlet, from the press of Peirce and Parker, entitled "Lectures on Ultra Universalism," by A. WILSON M'CLURE.—These Lectures were delivered in Malden, Mass. although there is no acknowledgement of this fact upon the title page, nor would any person know that they had ever been delivered at all. The second discourse is entitled *Univarsalist Sincerity;* in which the author, in the first place, brings forth reasons in favor of Universalist *sincerity*, and in the second place, in favor of Universalist *insincerity*. Among the arguments to prove that Universalists are *insincere* the *venerable* author of these sermons adduces the following:—

"A second circumstance which discredits Universalist sincerity, is, that *they commonly swear orthodox oaths.* Of this fact every body is aware. Let them get angry, and you hear nothing but 'hell, and the devil, and damnation.'"

Now let us look at this with a candid and impartial spirit.

1. This author allows, that when Universalists swear psofanely, they are inconsistent, their practice comports not with their doctrine. This is what *we* always said. If Universalism were a bad doctrine, sin would be consistent with it; but this orthodox writer confesses sin is inconsistent with Universalism; and he thinks Universalists must be insincere, since while they profess to believe Universalism they use profane language.

2. This writer acknowledges that orthodoxy comports with *profane swearing*. Universalism does not comport with that practice, the opposite sentiment does--Universalists in using profane language are *inconsistent*, the orthodox in using profane language are consistent.

3. All profane oaths are orthodox---they are "ORTHODOX OATHS." This writer confesses that Universalists have no oaths of their own, that they have a right to use; but when they *swear* they encroach upon the orthodox, and steal their *oaths;* and hence he says, "*they commonly swear* ORTHODOX OATHS." "Of this fact," he says, "every body is aware." According to this then, when we in future hear a person *swear*, we must remember that he has borrowed his profanity from the orthodox creed; and that, in fact, he swears "*orthodox oaths.*"

4. We learn that orthodox divines lay claim to *profane oaths* as their own property, to use which the exclusive privilege is vested in themselves. It is true if others steal "orthodox oaths," they cannot make an action lay against such in a civil court; but they have a right to complain of their inconsistency and *insincerity* in using "orthodox oaths." According to the doctrine here laid down, it is strikingly proper for an orthodox clergyman to use *profane oaths;* and when we hear a man swear the presumption must be that he is orthodox. Thus when Simon Peter denied his Master, and cursed and swore, he was getting to be rather orthodox, at least in practice.

5. We learn, that we have something new to add to the catalogue of orthodox things. We have had hitherto, orthodox divines, orthodox churches, orthodox converts, orthodox doctrines, orthodox revivals, orthodox piety, and we must now add, to use Mr. McClure's own phrase, "ORTHODOX OATHS." The phrases orthodox and evangelical, in the common *parlance* of the sects, are synonymous. Thus then we have, evangelical divines, evangelical churches, evangelical converts, evangelical doctrines, evangelical revivals, evangelical piety, and evangelical OATHS.

6. We learn that the doctrine of Universalism is peculiarly inconsistent with a spirit of *anger*. Mr. McClure says of Universalists, "*let them get angry*, and you hear nothing but hell, and the devil, and damnation." That is, when Universalists are possessed of the spirit of love, meekness and benevolence, there is no room to doubt their sincerity: but "let them get *angry*," and they forget their doctrine; and as orthodoxy has an *angry* God, and is peculiarly harmonious with an *angry* spirit, when men are *angry*, they then fall into its snares, "swear orthodox oaths," "and you hear nothing but hell, and the devil, and damnation." Here we see men sometimes forget their creeds, and when they do, they act contrary to them. Mr. McClure says of Universalists, "when excited by passion, they forget system and creed." p. 24. If a Universalist forgets his creed, he becomes angry, and you hear nothing but "hell, and the devil, and damnation"---he acts precisely as his opponents do when their creeds are fresh in their minds---but when these opponents forget their creeds, they do not fall into anger, you do not hear profane language, but love, meekness and benevolence abound in their hearts. According to this confession of Mr. McClure, which of the two doctrines is best calculated to nourish *anger?*

7th and lastly, Mr. M'Clure acknowledges, there is no such thing as swearing *profanely*, and employing any terms connected with the sentiments of Universalists. There is no such thing as swearing "in consistency with their doctrine," says Mr. M'Clure. It would be one of the strangest and oddest things in the world for a person to try to swear "in consistency" with Universalism. It cannot be; and in order to show his hearers its utter impossibility, Mr. M'Clure has introduced a dialogue into his sermon between a man and his wife, who should attempt to scold and swear "in consistency" with Universalism. Let him speak for himself.

"To set this subject clearly before you, suppose you should hear a married couple of that persuasion engaged in high debate, and endeavoring to scold in consistency with their doctrine.

Husband. My dear, I wish the angel Gabriel had you.

Wife. My love, I wish you was in glory, with all my heart; you vexatious creature, you are not fit to live any where else.

Husband. O you torment! I swear I wish you was blessed: God save your cursed soul to heaven.

Wife. I declare, I wish such a wicked monster as you would go to your own place along with Judas."

Thus the reader will see what strange work Universalists would make, if they were to try to scold and swear "*in consistency with their doctrine.*" There is no such thing—there cannot be any such thing. Universalism and *anger* cannot exist in the same breast; Universalism and profanity are utterly inconsistent. Let Universalists remember that their most bitter enemies acknowledge this. They acknowlddge that Universalists, "when excited by passion, *forget system and creed;*" and if tempted to use profane language, they can find no oaths in their own creed, and they have to borrow of the orthodox, and be guilty of the inconsistency of swearing "*orthodox oaths.*" Reader, the above was the best specimen of Universalist swearing that Mr. M'Clure could give you; but it is no swearing at all—it is nonsense; and you always will have nonsense when you try to connect profanity with Universalism; it cannot be done. Alter the above dialogue, put in "*orthodox oaths,*" and it becomes profane. Thus, for "My dear, I wish the angel Gabriel had you," say, "you wretch, I wish the d—l had you," and so through the whole, and it would be profane; but you cannot mix profanity with Universalism. We cannot pursue this subject any farther, and preserve purity of language.

IMMORTALITY.

The doctrine of a future state of conscious being, is one that few have disbelieved, and one that still fewer have not wished to embrace as an anchor to the soul. Whatever may be our religious, or sceptical notions, we all wish for a fairer and better land, into which we may find admittance, when we bid adieu to the sorrows of this.

When the world first indulged the hope of another life, if indeed, it be not as old as the human race itself, it is impossible to determine. No historical monuments point to an age which had it not; no traveller has visited a country, however barbarous or savage, that has not, in some shape, a wish, a hope, or a belief, in some future existence for their deceased friends. However rude, barbarous or whimsical their notions may be; however wild and fantastical the beings with which they people the regions beyond the grave; all ages and all countries have believed, and do believe, such regions exist, and have a clearer, or less perfect, conviction, that they will live again as sentient beings.

What originated this wish, hope or belief, it is impossible to ascertain. There have never been wanting individuals who had it not; hence we infer it is not innate. It was not tradition, for tradition can only perpetuate; it has no power to originate. The belief must have existed before tradition could hand it down. It can hardly be said that nature teaches it. True we see transmigration from one state of being to another, among some of the insect tribes. The caterpillar winds itself in its cone, and after a few days, burst its grave, and sails on colored wings, a beautiful butterfly. But because the insect passes from one state of being to another we cannot with certainty infer the same of man. And should the analogy hold good, in all its parts, it would not meet its wants. The butterfly is not immortal. It sports in the sunshine for a few days, and is no more. So man would live but again to die.

Poetry has found in sleep an image of death. But the resemblance is slight. In death the vital functions cease; in sleep they go on. The gloom of winter, the renovation and joy of spring, have been adduced as poetical emblems of death and the resurrection. There is something beautiful in the thought. The autumnal winds sigh lonely through the forests; the cold desolations of winter succeed; and wrap the earth in its winding sheet. The sun gains the vernal equinox; the warm south wind blows; the snow melts; a mild and genial air breathes over the earth, and all start into life. Gladly would we view this emblematical of man's resurrection from the tomb in the spring of immortality. But the dead live not. The plant that had withered, the stalk that was dry, feels no revivifying power. That green blade is from a root that died not, and that beautiful flower is from a seed newly germinated.

Man, as viewed by our senses, seems only born to propagate his species and die! The infant was weak, feeble, in mind as in body. For a few days it grows up; flourishes with promise; reaches its maturity; casts its leaf; withers away to second feebleness—to infancy—to death. The elements which compose the body, return to their native elements, form new combinations, to constitute parts of plants and animals, again to separate, to be again recombined, and thus on. In this man can read no future conscious being. Nature, so far as we can read her language, reverses not the decree, death is an eternal sleep. Whence, then, the universality of man's belief in a future state? Is it the result of imagination? is it a dream? We would not if we could, answer this in the affirmative. We would not disbelieve. Without the hope of another, this were indeed, a wretched world. We would believe, even if in error; for if we err, we secure the bliss of believing, and can never feel the pang of disappointment.

"Where ignorance is bliss, 'tis folly to be wise."

There is something curdling to our blood in the thought we are to be no more. There is something too painful to be described, almost to be endured, to stand by the newly made grave and see let down into the cold earth, the one we have loved whose soul was commingled with our own, and to feel that it is the final end—to feel that there lies the form we have often clasped in transport; there are closed the eyes which shone with intellect; there are mute the lips that discoursed so often music to our ears; there is stilled the heart that beat to warmest and kindest feelings. All, as the clods rattle upon the coffin, vanish, and we stand lone and withered beings. It is as if the life spring was broken. A sombre hue comes over the whole of nature. The soul is dark. Not a ray beams out to pierce the dark cloud that hangs over it. I have thus stood by the grave of my friend; I have thus looked upon his dissolution as the end of all that I loved. It is enough. I would not stand there again. Wisdom may assert we die to live no more. But

"Oh let her read nor loudly, nor elate
The doom that bars us from a better fate;
But sad as angels for the good man's sin,
Weep to record, and blush to give it in."

The soul shrinks from the thought of annihilation, and it would seem that shrinking back—that horror at non-entity—indicates that death cannot be the end of our being. Perhaps it is not unreasonable to infer a future state from the capacities of the soul itself. Few who have contemplated the soul, its mighty powers, its sublimity of feeling, its moral grandeur, its continual aspirations after something it has not, its wish to stretch beyond the narrow circumference of the earth, beyond the stars, beyond the farthest limits of space rise and hold communion with the Mysterious Power it feels but sees not—few have taken this view of the human soul, and have not deemed it destined to survive the frail tenement of clay in which it is lodged. Who can believe a being of such varied and extensive powers, so high, so noble, and often so godlike in its aspirations and achievments, is born but for an hour? No it cannot be.

"——— I can feel, that though a clod
Of the dark vale, there is a *sense*
Of better things—the fit abode
Of *something* tending up to God—
A germ of pure intelligence,
I know not how the Eternal hand
Has moulded man—but this I know,
That while 'midst earth's strange scens I stand,
Bright visions of a better land
Go with me still, where'er I go." *Philanthropist.*

THE VALLEY OF JEHOSHAPHAT.

Blackwood's Magazine, in an article entitled Chateabriand, contains among other extracts from his works, the following beautiful description of the valley of Jehoshaphat.

The valley of Jehoshaphat has in all ages served as the burying place to Jerusalem; you meet there, side by side, monuments of the most distant times and of the present century. The Jews still come there to die from the corners of the earth. A stranger sells to them, for almost its weight in gold the land which contains the bones of their ancestors. Solomon planted that valley; the shadow of the temple by which it was overhung—the torrent, called after grief, which traversed it—the psalms which David there composed—the Lamentations of Jeremiah, which its rocks re-echoed render it the fitting abode of the tomb. Christ commenced his passion in the same place; that innocent David, there shed for the expiation of our sins, tears which the guilty David let fall for his own transgressions. Few names awaken in our mind recollections so solemn as the valley of Jehoshaphat.—It is so full of mysteries that according to the Prophet Joel, all mankind will be assembled there before the Eternal Judge.

The aspect of the celebrated valley is desolate, the western side is bounded by a ridge of lofty rocks which support the walls of Jerusalem, above which the towers of Jerusalem appear. The eastern side is formed by the mount of Olives, and another eminence called the Mount of Scandal, from the idolatry of Solomon. These two mountains, which adjoin each other, are almost bare and of a red and sombre hue; on their desert side you see here and there some black and withered vineyards, some wild olives, some ploughed land, covered with hysop, and a few ruined chapels. At the bottom of the valley you perceive a torrent traversed by a single arch, which appears of great antiquity. The stones of the Jewish cemetery appear like a mass of ruins at the foot of the mountain of Scandal under the village of Siloam. You can hardly distinguish the buildings of the village from the ruins with which they are surrounded. Three ancient monuments are particularly conspicuous, those of Zachariah, Jehoshaphat and Absalom. The sadness of Jerusalem from which no smoke ascends and in which no sound is to be heard; the solitude of the surrounding mountains, where not a living creature is to be seen; the disorder of these tombs, ruined, ransacked, and half exposed to view, almost induce one to believe that the last trump had been heard, and that the dead were about to rise in the valley of Jehoshaphat.

THE HUMAN STRUCTURE.

"*I am fearfully and wonderfully made, O Lord,*" exclaimed David on surveying the admirable mechanism of his own frame. Indeed so complicated and curious is the structure of this fabric, which has justly been termed the "master piece of God's works," that no person that contemplates it can possibly avoid joining with the pious Psalmist.

That illustrious physician of antiquity, Galen, is reported in his youth to have been a Sceptic, but on witnessing a dissection, and examining the mechanism of the human body; the divine wisdom and design running through all its parts he was struck with such a sense of the great Architect that he immediately became a convert and during his life devoted himself to the worship of the Deity with all the fervor becoming an enlightened and grateful mind. Having himself happily caught the first spark of divine light from a survey of this wonderful machine, he earnestly recommends to others the study of it as the noblest employment of the faculties, and one of the surest guides to rational devotion. His thoughts on the subject, though emanating from a heathen, are well worth the attention of all Christians. "Those treatises said he, which display the excellencies of the great Creator, compose one of the noblest and most aeceptable hymns. To acquaint ourselves with his sublime perfections, and point out to others his infinite power, his unerring wisdom and his boundless benignity—this is a more substantial act of devotion, than to slay hecatombs of victims at his altar, or kindle mountains of spices into incense."

The poet Carpani once asked his friend Haydn "how it happened that his church music was almost always of an animating, cheerful and even gay description." To this, Haydn's answer was, "I cannot make it otherwise: I write according to the thoughts which I feel: when I think upon God, my heart is so full of joy, that the notes dance and leap as it were from my pen; and since God has given me a cheerful heart, it will be easily forgiven me that I serve him with a cheerful spirit."

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE.

SATURDAY, JUNE 30, 1832.

BR. C. F. LE FEVRE,

Of Troy, is expected to occupy the desk in the Orchard-street Church, the eighth of July, a week from to-morrow, in exchange with the senior Editor of this Paper.

ADJOURNMENT.

The next Union meeting of the 7th, 10th, 11th and 13th Ward Universalist Societies, will take place at the Lecture Room of the Orchard-street Church, on Wednesday evening the 11th of July, in place of the 4th, the regular time of meeting.

UNION WARD MEETINGS.

We are happy in being able to state that an increased interest appears to be manifested in these meetings. We were unavoidably detained from the one on Wednesday evening, 20th inst. but learn with pleasure, that it had a very respectable attendance, and that the addresses were listened to with evident gratification, and we trust, with profit. The subject of the leading address, by Br. Hallock, we understood was Brotherly Love, embracing as a natural consequence our social and religious improvement. Considering what has been the situation of our denomination, and the occasion, we cannot but think the subject happily chosen. Many circumstances, altogether beyond control, had arisen to estrange friends. The influence of these circumstances, however, we believe to be mainly past, and we know of no better or more interesting method of obliterating their effects forever, and restoring that friendly interchange of feeling and confidence, which the very nature of our principles demand, than by these social meetings. Universalists, above all, should never remain strangers to each other; it is totally at war with every feature of their doctrine. Let us then spare no exertions in promoting a measure so eminently calculated to show forth the distinguishing characteristics of our faith—to give a practical exhibition to the world, and especially to each other, of our profession—"that we are all brethren." Let opposers scoff and traduce us as they may, and affirm that we may "live as we list," whether in peace or in war, and "*it is all the same with us*," we know, if we know any thing of Universalism, that unless the principles we are actuated by, "work by LOVE and purify the heart," they can bear no affinity to that heavenly and soul cheering doctrine. And we confidently trust that our zeal may not be suffered to abate in the measures now so happily begun. There is certainly much cause of gratification, and every encouragement to persevere. Those who have not been present, in our opinion need only attend one or two meetings to be satisfied of their interest and utility. We would at least entreat them to make the experiment. It would be well also for those who have attended, to interest their friends who have not become acquainted with the character of the meetings. With a little exertion in this way, we might be surprised at the result. It will be seen by the notice above, that the next meeting is adjourned to Wednesday evening, 11th July. The regular meeting would come on the 4th, but the probable engagement of many on the evening of our national celebration has induced the adjournment. An address may be expected.

P.

CITY SUBSCRIPTION.

We have just commenced presenting Bills to subscribers in the city. The general punctuality of the paper thus far, and our delay in collecting will now, we trust, entitle us to a prompt reception; at least with those feeling a special interest in sustaining the Paper. We have encountered heavy expenses in making the experiment, and it is now time we should begin to realize something in return. P.

STRANGE THINGS.

In the Pastoral Letter of the Presbyterian Church we find the following very sage and christian advice:

"Let no doctrine inconsistent with the Sacred Scriptures as explained and summarily taught in *the doctrinal standards of our church*, be promulgated and favored in any of our churches. That the word of God, contained in the Old and New Testaments, is the only infallible rule of faith and practice, is a sacred principle which we steadfastly maintain. But when almost every description of persons who profess any regard to christianity, are ready to declare their adherence to the same principle, it becomes indispensable for christians who would walk together in the peace, and order, and comfort of the gospel, to state in what manner they understood the great truths of divine revelation. This has been done by our church, in our Confession of Faith and Catechisms; and he whowould teach any doctrine plainly and palpably inconsistent with the evident meaning of these excellent formularies, should be regarded by Presbyterians as an *errorist*, whom they ought not to encourage, but to discountenance, reject and avoid."

Now the first strange thing which we discover in this little article is this: That although our Presbyterian friends profess great love and reverence for the Sacred Scriptures, although they believe them to be "the only infallible rule of faith and practice," yet they are so inconsistent as to *prefer* the *doctrinal standards* of their own church to the word of God! It is generally thought by Christians that the *Scriptures* are to try *creeds;* but the Presbyterians bring forward their *creed* to try the *Scriptures.* What is inconsistent with their Confession of Faith and Catechisms, must of course be inconsistent with the Bible, since the Bible is "explained and summarily taught in the doctrinal standards of their church." If this is making the Bible the only infallible rule of faith and practice, we confess ourselves deceived.

The second strange thing about it is, that our Presbyterian friends despise the arrogant claims which the Roman Catholic Church lays to *infallibility*, and yet they virtually arrogate the same. They have made a *creed* as well as the Catholics. And "he who teaches any doctrine plainly and palpably inconsistent with the evident meaning of these excellent formularies, [the Confession of Faith and Catechism] should be regarded by Presbyterians as an *errorist*, whom they ought not to encourage, but to discountenance, reject and avoid." What more has the *infallible* church said?

But the strangest thing of all is, that the Presbyterian church, instead of discountenancing, rejecting and avoiding those who teach doctrines plainly and palpably inconsistent with their excellent formularies, should absolutely encourage and foster them. We allude to the New School Divines. We are aware that they claim to be Presbyterians, and profess adherence to the Presbyterian Confession of Faith. To disprove their pretensions, however, it would only be necessary to refer to that Confession. He who denies *Original Sin, human inability, unconditional election and reprobation and vicarious atonement*, can never persuade us that he receives, without reservation, the Presbyterian Confession of Faith. That all this is done by the New School Presbyterians, we believe susceptible of abundant proof. S.

100 DOLLARS REWARD.

In our 31st No. June 2d, we made some extracts from the Christian Advocate and Baptist Repository under the head "Specimens of Limitarian Argument." Br. D. SKINNER, of the Utica Magazine, has copied the article and appended the following:

"I hereby offer ONE HUNDRED DOLLARS reward to any person who will furnish satisfactory proof of the truth of the two stories above related by the Orthodox. D. SKINNER, *Publisher of the Magazine and Advocate, Utica*, N. Y."

We copy it for, and invite to it, the special attention of the Editors of the Christian Advocate and Journal, and Baptist Repository. They have now not only a fair opportunity of clearing themselves from the imputation of circulating vague and improbable stories, slanderous in their character, for the most pitiful sectarian purposes, but an assurance of a handsome compensation for their trouble—at least a liberal one for the simple substantiation of FACTS. P.

STRONG LANGUAGE.

We find the following in a late Baptist Repository. We wish it an attentive perusal. Had such sentiments appeared in a Universalist periodical, they would have been *rank heresy* with many, and we greatly fear, would have been proscribed by Br. Crosby himself. We are gratified, however, that the attention of any of our Limitarian friends, is drawn to the subject, under any circumstances. In our humble opinion, the practices spoken of, need only to be reflected upon, to be at once discarded by every reasonable person, let them receive the sanction of what denomination they may. P.

MORE NEW MEASURES.

In animadverting on those things called New Light notions, we feel thankful, that a great portion of the Baptist, Presbyterian, and Orthodox Congregational churches are free from their unhappy influence. And we earnestly hope that the day is not distant when the occasional spicing of fanaticism and folly, known by the name of "revival measures," will give place to the sober and successful use of the grand instrument placed in the hands of the church (we mean the word of God) for the pulling down the strong holds of Zion. Editors, Ministers, and Churches may be impelled by false calculations of success in urging forward their new and unseemly operations; yet, in moments of sobriety

we are confident they will doubt the legitimacy of their warfare; especially when they compare the weapons they use, and the recruits they acquire, with that Holy Standard by which we are all to act.

We ask these bold innovators to tell us where the Scripture authority is found for setting fifty or a hundred persons to pray audibly and simultaneously for ten or fifteen minutes, and then on looking round on the assembly to pronounce five or fifteen to have been converted, and then recommence the same jargon again?—Or where the authority for such puerile procedures as the following, furnished by Rev. G. F. Davis, now on a tour in the interior.

"The subscriber takes this method of placing before the impenitent sinner into whose hands this card may fall, the conditions of pardon and eternal life; and of urging such sinner to decide *immediately*; and, if he will comply with the conditions, signify the same by subscribing the ACCEPTANCE which will be found below.

TERMS OF PARDON AND ETERNAL LIFE.

Repent and turn from your sins. Believe on, trust in, and submit to the Lord Jesus Christ.

WM. WISNER,

One of the Ministry of Reconciliation.

ACCEPTANCE.

Lord Jesus—I, a poor condemned sinner, do hereby, with my whole heart, repent of, and turn from my sins; and I will, henceforth, submit myself to thy hand, and trust in thee for pardon and eternal life.

Signed this day of 183

We are told that persons bringing these cards signed with their own names are admitted into Presbyterian churches in Rochester and vicinity. Did Paul, or Apollos, or Cephas; or does any man not infatuated with Mr. Finney's notions, support such delusions? This Mr. Wisner may be a good man and anxious to do good, but he deserves compassion for his want of discretion in the pursuit of his object. A few more such daring aberrations and the eyes of all will get opened to the "danger of the times."

CHOLERA EXCITEMENT.

The following article from the Boston Medical Journal may not be regarded at the present time as wholly inappropriate to our columns. Such has been the excitement for a short time past, on the subject of the Cholera, which has lately made its appearance in Canada, that we conceive it the duty of every one who can exercise the least degree of calmness, to use his utmost endeavors in allaying feverish apprehensions on the subject. It is almost universally admitted, that a cheerful, contented mind is one of the surest preventives of this disease. In mercy then, let us not deprive each other of the benefits to be derived thereform. In every notice of it, whether professionally or otherwise, that we have met with, a standing and leading direction has been, "Banish, as far as practicable, all fear and apprehension from the mind." Reason will teach us the same, if we will only exercise it. And surely we cannot rationally expect to promote such a consequence, while pursuing measures calculated in their very nature to excite the wildest apprehension.

We would not, by any means, be indifferent to the subject; but we should wish to act considerately. We have witnessed much in some of our papers, which to us appears objectionable; and the course pursuing by religious denominations particularly we must regard as highly exceptionable. We allude to the efforts making to assemble people together for Public Prayers and to establish general Fastings, for averting what is gravely affirmed to be a special judgment of God for our great sinfulness. We are no enemies to prayer—it is a holy and happy service, and we should never forget our reliance on Him who holds the destinies of all things; but we must question the propriety, yea the right of excitements like this, in seasons of, or in prospect of great public calamities. Silent and grateful aspirations from the individual heart, will be equally acceptable to our Heavenly Father, as the prayers of congregated millions. And they certainly will as effectually conduce to a cheerful and happy mind. For once assemble the multitude, exhibit to them every appaling figure that the imagination of man can conceive—convince them that famine or disease is stalking among them at noon day, specially commissioned from the court of heaven to execute the righteous judgments of God, and if apprehension predisposes the system to the threatened danger, you as affectually prepare them for it, as it is in the power of mortals to do it.

But in addition, we cannot discover the consistency of measures like these, particularly with Protestants. It might do for the mother Church, for it is one of her distinguishing doctrines that public or private calamities may be averted by the prayers of "the faithful"—that even souls may be prayed out of purgatory, who are justly doomed there for their iniquities. But Protestants have rejected doctrines like this last, as absurd in the extreme. Yet in the measure we are considering, how much, let us ask, are they behind the Catholic. None, we should think, in spirit and effect. Or if difference there is, we should give the preference to the Catholic; for he can go to the Priest privately, and pay his money, without any public show or parade.

In conclusion, we would observe, if our city is to be visited by that justly dreaded disease, and there is every prospect of it, let us go heartily at work to prepare ourselves in the most effectual manner for such a visitation—study cleanliness individually and collectively—adopt temperate habits in eating, drinking and exercise—in a word, "live soberly and righteously," possessing as far as may be, a cheerful and contented mind, and we are more effectually prepared for the event than by public Fastings and Prayers, with all the enthusiasm usually attendant on such scenes. We recommend the article to the candid examination of all—let us practice upon the closing suggestions of it, and we shall render unto Him to whom we are indebted for all things, the most effectual homage in our power to bestow. P.

THE EFFECT OF FEAR

In rendering the system succeptible of disease.

There are four classes of persons who enjoy remarkable immunity from infectious disease; and three certainly of these classes are composed of the very persons who would be thought most liable to suffer from such epidemics. We mean physicians, nurses, children, and that of excellent kind hearted females who delight, and to their honor be it told, in going about among the sick, watching with them, and performing numerous friendly offices that alleviate their pains and spare them many an hour of gloomy solitude.

The physician is constantly passing from the open air to the sick chamber, and from the latter again to the former; he is fatigued by his labors, and, naturally perhaps of a slender constitution; yet he escapes, whilst the friends or relatives, strong, robust, and living at ease in a healthy situation, make but a single short visit to the patient, and imbibe his disease. The nurse, under circumstances in one respect the reverse of those above related, lives on, day after day and night after night, in the atmosphere of disease, and yet enjoys a similar immunity. The benevolent watcher, familiar with scenes of distress, and interested in relieving it, seldom suffers in consequence of her anxious toil; and the infant hangs on the breast of its mother whilst she is suffering from the plague, without catching the malady. The causes of this immunity are unquestionably various. The system, in some of the cases above stated, becomes gradually accustomed to a diseased atmosphere and less susceptible of its peculiar stimulus.

But when we view the whole ground, and reflect on the peculiarities of all the classes that are usually slow to receive infection, and contrast them with those of the persons most frequently and easily affected by it, we are drawn irresistibly to the conclusion that fear, apprehension, more than any other single agent, brings the system into a condition suitable to the reception of a morbid influence; and that absence of fear, more than natural strength of constitution or vigor of health, renders it insensible to such influence. Infants, from the limited extent of their reasoning powers and their observation, are protected entirely from any of the peculiar effects of the fear of disease; and the other persons mentioned, by their familiarity with sickness and its usual paraphernalia, and by the active part they are called to take in the care of the diseased, seldom if ever think of any personal hazard. The occasional visitor, on the other hand, unaccustomed to the solemnity, the scenes, and the circumstances of a sick chamber, is awed, embarrassed, agitated, perhaps, by the impressive manner, look, movement, and conversation of all present. He sympathizes deeply with his friend, imagines himself in the same condition, fears he has already imbibed the seeds of his disease, and takes his departure only to have those fears realized. Every physician knows that in times of epidemics those persons who ask with most earnestness and anxiety what means of *prevention* they can adopt, are uniformly the first to require the means of *cure*. We would impress these facts strongly on the minds of all. In sickly seasons live temperately, and trouble not yourselves about your personal danger. If your friend is attacked, and you can serve or console him, think not of your exposure, but visit and minister to him; and if you do this with disinterested zeal, with a ready hand and willing heart, with a clear conscience and undaunted spirit, you will find your reward in an almost certain immunity. We know no other protection—we can give no better counsel.

SUPPORT OF THE MINISTRY.

We invite attention to some just remarks under the above head, on our third page, which we copy from the Utica Magazine. Though calculated for the meridian of Utica, we apprehend they may serve but too well for other sections. The subjects of complaint have too long existed, and have not been without their influence in circumscribing the labors of those already in the ministry, and of deterring others from entering. In ancient times we know they were commanded to take neither "purse nor scrip." So we would say now; but they certainly deserve, and must have, *a support*, while in the ministry, or be compelled to devote their attention to some other employment. Let Universalists only for one moment reflect on this, and we doubt not the difficulty would soon be obviated. The call for Preachers is becoming more and more urgent. Scarcely a letter arrives from the south or west, or from the more immediate vicinity of this city, but contains pressing requests for laborers in word and doctrine. Let our friends organize, and adopt such measures as will enable them to reasonably compensate a ministering Brother when he goes among them, and our word for it, they will not long remain destitute. Our preachers, we believe, are not generally extravagant in their demands. They need a comfortable living, and where there is not a reasonable prospect of this—indeed, where experience shows they do not obtain it, they ought not to be censured for a want of zeal, if their labors are directed to some other means of livelihood.

The remarks in reference to young Preachers, are highly appropriate, and we sincerely hope

the suggestions may not be lost. We would merely ask, from whence are able and talented preachers to come, if every Society should refuse to give them opportunity for improvement?

P.

PENNSYLVANIA.

Br. A. B. Grosh, in the last Utica Magazine, gives the minutes of his late visit to Pennsylvania, from which we extract the following. We understand the friends had to pay for the School room alluded to, the moderate price of FIFTEEN DOLLARS for two days.

"On the two last days of May, the Conference for forming a State Convention met at Columbia, in a small school house, hired by our few, but spirited friends for that purpose, at an enormous rent, the owner having been threatened with its demolition should he permit us to use it. Here were seven sermons preached to gradually increasing and attentive congregations. The house was filled "within and without," and the loft above, also, was full of listeners on the last night—notwithstanding that, the night before, some young men, sons of *pious* Methodist parents, undertook to controvert what was advanced to prove God "good unto all," by stoning the house in which we were assembled. "The persecuted" were not convinced by such weighty but irrational arguments, and the persecutors will find that every stone thrown by them will but add friends to our cause—yea, has already done it. On the Sunday following, the doctrine of God's impartial grace was preached, for the first time, in Bainbridge, Lancaster county, by Br. A. C. Thomas and myself, and in Harrisburg, by Br. O. A. Skinner, of Baltimore, Maryland. A wealthy and liberal individual, formerly of the Methodists, opened his meeting house in Bainbridge, for our meetings, and his dwelling, in the vicinity, for our refreshment and accommodation. He invited us, and our brethren in the ministry generally, to renew the visit whenever convenient, and preach again the good news of a world's salvation. But the Methodists' eyes were evil because he was thus good unto us. They prayed that the village might sink—themselves and children be struck dead, &c. before we should be permitted to preach there. Providence heeded not their imprecations, but the rather sent his impartial showers, emblems of his own universal grace, for their rebuke. "Ye know not what manner of spirit ye are of." Finding us thus fearless—thus supported, they have vowed never again to preach in the house."

WESTERN UNION SOCIETY.

This Association held its annual session at Mount Healthy, Ohio, on the last Saturday in May. It was organized by appointing Br. Jacob Felter, Moderator, and Br. S. Tizzard, Secretary. Measures were taken for the establishment of a Liberal Seminary, within the limits of the Association. Br. J. Kidwell, one of the editors of the *Sentinel and Star*, was appointed General Agent to receive donations and select a site for the Institution.

Br. B. B. Murray, late of Norway, Me. has accepted an invitation to become pastor of the Universalist Society at Sandy Bay, Gloucester, Mass.

FOR THE CHRISTIAN MESSENGER.

INFLUENCE OF OPINIONS.

It is a practical duty, in relation to our own happiness, to trace assiduously the divine manifestations of goodness in the universe that we may know, with more delightful confidence, the benevolence which we adore?

Brown's Philosophy.

It is a very common observation, that it is of little difference what we believe as long as our conduct is correct. This remark is made with particular reference to religion; for on all other subjects the importance of correct views is admitted. Being convinced that such an opinion results from want of reflection, and is maintained without investigating its nature and tendency we have concluded to bestow on it a few remarks. The subject is very extensive, but we shall confine ourselves within narrow limits.

It may be well to inquire why this observation is made; for both the wise and the ignorant, the pious and the profane seem here to meet on common ground. Though men may agree in a certain opinion, yet unity does not make truth. They may be prompted by various motives, and may derive it from very different views of things. The same observation may drop from the sceptical and the credulous; from the licentious and the virtuous. From the first, it may be the dictates of impiety; from the second, of an easy confidence; from the third, of vicious propensities; from the fourth, of a desire for unity in conduct, rather than uniformity in belief.

It should be distinctly remembered that neither belief nor unbelief alters the nature of any proposition. This remark will bear universal application. Its force will not be lost, if applied to truth in any form, be it simple or exalted, sublime or ludicrous. Both truth and falsehood have their influence on the mind that receives them, while they remain unchanged.

The observation we are examining is very broad and indefinite. What is meant? Is it of no consequence whether we believe in Jesus or Mahomet; in God or Atheism; in truth or falsehood? We may ask, how can we be conducted by right principles unless we have correct views of God and of religion? Can we be as happy in contemplating God as a tyrant, as we can to view him as a benefactor? 'it would not be easy,' says an elegant writer, 'to estimate the amount of positive misery which must result from the mere contemplation of a tyrant in the heavens, and of a creation subject to his cruelty and caprice?' It would not be possible, perhaps in all cases to show whether vice proceeds from error, or error from vice; or whether bad men make bad creeds, or bad creeds make bad men. We find virtue in the faithless, and vice in the believing. It is certain that no man can be either happy or virtuous, who does not have right views of the character and intentions of the Lord of the universe.

If belief be unimportant, why did Jesus and his apostles insist on it in all their labors? Why did they attach such sublime consequences to belief, and such tremendous consequences to unbelief? It was not because a future state hung on the uncertain conclusions of the human mind; for that depends not on the belief nor the works of man. It was to make men wiser and better. Truth must be received into the heart before it can bring forth the fruits of righteousness, as the rain and the dew must precede the verdancy and blossoms of spring.

C. S.

A new Meeting House, recently fitted up by the Universalists in Taunton, Mass. was dedicated to the worship of Almighty God on Wednesday last, and Br. J. B. Dods installed Pastor of the Society. Sermon by Br. S. Cobb, of Malden.

LETTERS AND REMITTANCES,

Received at this office, ending June 27th.

P. M. Green Hill, Ga; N. M. & Co. Portsmouth, with bundle of Pamphlets; T. S. Jr. South-Salem $1; F. P. A. Trumbull $1; A. G. Southold $2; E. P. Hightstown $2; F. A. S Stamford; G. D. North-Castle 50cts; S. L. H. Cairo; J. S. Paterson, N. J.; A. W. Well's Corner. $8; G. E. W. Stamford.

RELIGIOUS NOTICES.

Br. S. J. Hillyer will preach at Saugatuck, in the new School House west side of the bridge, on Sunday, 1st July; at Byrom Monday evening, and at Rye Tuesday evening.

Br. Charles Spear, from Brewster, Mass. will preach in Danbury and Newtown, the first and second Sabbaths in July.

Br. B. B. Hallock will preach in Peekskill, Sunday, July 8th.

AGENTS FOR THE MESSENGER.

New-York.
T. Purdy, Rye.
Post Master, or Epenetus Howe, North Salem.
H. Bailey, Somers.
J. M'Coy, Peekskill.
J. Smith, Beekman.
Milton B. Allerton, Dover.
G. M. Perry, Dover Plain.
Hiram Price, Amenia.
Rev'd T. J. Whitcomb, Hudson.
S. Van Schaack, Albany.
Publisher of the Anchor, Troy.
Publisher of the Magazine, or D. Heald, Utica.
Everitt E. Guild, Walton.
Rev. R. O. Williams, Amsterdam.
Nathan Sawyer, Medina.
A. M'Lean, P. M. Adams.
Rev. L. L. Saddler, LeRoy.
B. M. Underhill, Wolcott
A. Wells, P. M., Wells Corner.
M. W. Riggs, Avon.
George Gorton, East Avon.
J. D. Cooper, Kempville.
S. L. Hayes, Cairo.
Rev. O. Whiston, Oswego,
Rev. G. W. Montgomery.
or Benj. Caryl, Buffalo
E. Benedict, Plattsburgh.
Rev. S. R. Smith, Clinton.
James M'Entee, Kingston.

Connecticut.
Roswell Husted, Stanwich.
G. Lounsbery, Long Ridge.
Fred. A. Smith, Stamford.
N. S. Bailey or L. H. Finch, Norwalk.
A. Gray, or J. D. Taylor, Saugatuck.
O. C. Sanford, Weston.
A. Price, Danbury.
H. Fairchild, Newtown.
F. P. Ambler, Trumbull.
A. A. M'Neil, Bridgeport
P. M. or Daniel Williams, Stratford.
Hezekiah Scott, Ridgefield.
Rev. T. Fisk, or J. Duntz, New-Haven.
Rev. J. Boyden, Berlin.
Rev. R. Smith, Middletown.
Rev. L. F. W. Andrews, or B. Sperry, Publisher of the Inquirer, Hartford.
Elijah Porter, P. M. East Windsor.
Francis Thayer, Winchester.
Post Master, Waterbury.
Post Master, New London
E. P. Smith, Norwich.
Rev. N. Dodge, Waterford.

Rhode Island.
S. W. Wheeler, Providence

Massachusetts.
Editor of the Trumpet, or Marsh, Capen & Lyon, Boston.
Rev. H. Ballou, 2d, Roxbury.
John Kenrick, Newton.
Franklin Woodham, Pittsfield.

New-Hampshire.
Rev. T. F. King, Portsmouth.
Rev. W. S. Balch, Claremont.
Editors of the Patriot, Concord.

Maine.
Publishers of the Intelligencer, Gardiner.
Rev. James W. Hasking, Hampden.
Rev. M. Ra[illegible]ner, Portland.

Vermont.
Publisher of the Watchman, Woodstock.
Benj. Sawyer, Jr. Reading.
C. Mahoney, Derby.
Isaac Blodget, P. M. Randolph.
Post Master, or Charles Pierce, Chester.

New-Jersey.
Aaron Baldwin, Newark.
Thomas Day, Camptown.
Post Master, Kingston.
Samuel C. Johnes, Hightstown.
Jos. M. Brown, Augusta.
P. M., New Brunswick.
D. Bromley, Bloomfield.

Pennsylvania.
Revs. A. C Thomas and Z. Fuller, Philadelphia.
Wm. George, Pottstown.
John K. Wright, Easton.
R. Edgecomb, Cowdenspost.
Selfridge & Wilson, Allingtown.
Editors American Manufacturer, Pittsburgh.
J. Kingsbury, P. M. Sneshequin.
Samuel Ritter, P. M. Reading.
J. Mouk, Marietta.

South Carolina.
Hugh Caperton, Union, Monroe Co.
S. P. Bailey, P. M. Union Court House.

North Carolina.
George Nichols, Plymouth.

Georgia.
J. Wickers, Worther's store
J. Ellis, Augusta.
A. Green, P. M. Green Hill.
James Eppinger, Savannah.

Ohio.
Wm. Pitt Putnam, Belpre.

Louisiana.
Post Master, New Orleans.

Alabama.
Green Wood, Montgomery
Post Master, Rodgersville.
A. Sheppard, Pleasant Hill, Dallas Co.
Post Master, Portland.
Jona. Hill, Allenton, Wilcox Co.
N. Grigsley, Selma.

Mississippi.
E. G. Peyton, Gallatin.

Illinois.
S. T. Sawyer, Edwardsville

Florida.
Wm. Hollingsworth, P. M. Bailey's Mills, Jeff'n Co.

Michigan Territory.
Chen. Davis, Tecumseh

Upper Canada.
L. Cruttenden, Oxford, Ox. District.

FROM THE LADIES' MAGAZINE.

STANZAS,

Written on the Death of a Sister-in-law.

Weep for the dead—'t is meet that tears should consecrate the spot
Where sleep the loves of better years, the hopes, that cheered our lot;
When the once peopled heart is left all desolate and lone,
'T is meet that tears should gem the trace of each departed one;
Yet not in hopeless grief we mourn—we know that they are blest,
Where "the wicked cease from troubling and the weary are at rest."

Weep for the dead—a vacant place is left beside our hearth,
We miss a low and gentle voice with its tones of quiet mirth
The meek and placid face, which seemed a moonlight ray to shed,
Now veiled forever from our view, rests with the dreamless dead;
Yet not in hopeless grief we mourn—that spotless soul is blest,
Where "the wicked cease from troubling and the weary are at rest."

Weep for the dead—as summer showers revive the thirsting earth,
So on the scathed heart fall the tears that mourn departed worth,
And virtues, all unseen before, 'neath their pure influence rise,
As summer's fairest flowers are nursed by April's weeping skies;
Surely the lost may claim our tears e'en tho' we know them blest,
Where "the wicked cease from troubling and the weary are at rest."

Weep for the dead—the bounteous God who gave us hearts to feel,
Meant not that we their hidden founts of tenderness should seal.
How could we learn our heavy debt of gratitude to pay
For blessings *left*, if nought we recked of blessings snatched away?
Yes—we *may* weep the sainted dead e'en tho' we know them blest,
Where "the wicked cease from troubling and the weary are at rest."

FROM THE UNIVERSALIST.

ACROSTIC.

There was, by night, an angel voice
Heard on Judea's watchful plains,
Echoing the song, 'Rejoice! rejoice!
Upon the earth a Savior reigns.
No more shall superstitious fears
In iron bands the soul entwine,
Victorious over death and tears,
Eternal life shall brightly shine;
Rich streams of mercy and of love
Shall from the living Fountain flow,
And God's own glory from above
Lend life and joy to realms below;
In power the Sun of righteousness
Shall give the gospel full increase,
Till earth be filled with heavenly peace.'

S. F. S.

REFLECTIONS ON RELIGION.

The vicissitude of Man's life is fraught with variety; each and every day of his existence introduces him to some new scenes and trials—the present hour may be pregnant with happiness and bliss, while the next may usher in prospects diametrically opposite. The instability of human concerns becomes daily more apparent, and I have often thought that the exposed fate of many an unfortunate individual has been tenderly held out by divine Providence as an exemplary beacon to guide the careless and unwary; and so far from treating such as the generality of the world usually do, with contempt and scorn, I view and treat them as martyrs in the cause of a moral example.

When man temporarily forgets the concerns of the world, and yields the reins of a vivid imagination, into the guidance of an unknown power, the past scenes of his visionary life flit across his mind as a dream. The first mental inquiry that induces itself is, if the prospects in this world are so precarious? If the pleasures of life are so transient? If the mutability of human events are void of substance, and no confidence can be reposed in them, to what recourse must we apply to become possessed of some secure dependence to support and buoy us in the hour of sorrow and affliction? To whom shall we fly for comfort, in the hour of trouble? Nature and reason reveal the healing consolation; it is a pure invaluable gem, which shines brightest in adversity—it is the possession of this sterling jewel, this stimulating impulse, which actuates the minister of God to pour forth the inspiration of its influence to those who are appparently destitute of it. It is the gem, Religion, that beacon which lights us to another and a better world—it serves as a consolation when mankind desert us, and the cheerless hand of sorrow is placed upon our brow. It is a friendly attribute—a glorious, yet modest flower, the seed of which should be ingrafted, nourished, and protected, in the infant's breast, that in their old years it would prove a rich and glorious harvest, serving in their old and declining days a comfort and support. How often have I witnessed that in the youthful breast the valuable shoot had just began to expand, but for want of care and necessary attention, or some wicked example and depravity of mind, the tender plant has been blasted by the contagion, and left in its location a vacant spot, to be usurped by depravity and vice. Religion, thou pure bright secret gift of God—thy magic influence calms the ruffled scenes of life, and makes them glide peacefully away. Thy inspiration soothes the mind in its last hours to that sweet tranquillity which gives assurance of the passport of the soul to an endless life of happiness and bliss.

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget; yet will I not forget thee."—Isaiah xlix, 15.

How delicate and expressive are the images in this charming scripture:—Can a woman?—one whose nature is most impressible—not only disregard, but forget, utterly erase the memory of her child; her own child, a part of herself! Her son, to whom it peculiarly belongs, to preserve the name, and build up the family—her only son, for the word is singular—where there is only one child, it is the object of the fondest endearment—Can she divest herself of all concern for such a child while in an infantile state; while he lies in her bosom, rests on her arm, and even sucks at her breast? and especially if the infant be racked with pain, and an object of compassion, as of love. Can she hear its cries, and feel no emotions of parental pity? If one such monster of inhumanity be found, could all mothers be so degenerate? for here the prophet changes from the singular to the plural; this surely cannot be suspected, need not to be feared; much less need the true believer be apprehensive of the failure of my kindness. A universal extinction of those strongest affections of nature, is a more supposeable case than that I should ever be unmindful of my people, or regardless of their interests.—*Hervey.*

Believer.—One who is privileged to denounce all who dissent from his peculiar speculative opinions—who may quarrel for peace sake, and whose works are current, on the credit of his faith.

The prosperous man has every thing to fear, and the poor man every thing to hope. To the former every chance threatens loss, to the latter it promises benefit. He little fears the turning of the wheel who is already at the bottom.

UNIVERSALIST BOOKSTORE.

The Publisher of the Christian Messenger acquaints his friends and patrons that he is now opening, at the office of the Messenger, 85 1-2 Bowery, New-York, a general UNIVERSALIST BOOK DEPOSITORY. It is his intention to keep constantly on hand Universalist BOOKS, PAMPHLETS, &c. of every description that can be obtained in the United States, *Wholesale* and *Retail*. Publishers of Universalist Books and Pamphlets will confer a favor by forwarding a supply of their works, immediately after publication. The importance of an establishment like the above in this city must be apparent, and the undersigned relies with confidence on the Universalist public for support in the undertaking. Among he Books t may be found Ancient and Modern History of Universalism; Balfour's Works, in full; Smith on Divine Government, Whittemore on the Parables, Ballou's Works, Petitpierre on Divine Goodness, Winchester's Dialogues, Pickering's Lectures, Streeter's Hymn Books, various prices, Morse's Reply to Parker's Lectures, a variety of Unitarian Books, Tracts, &c. together with an extensive assortment of Sermons, by different authors. For the greater accommodation of persons friendly to the undertaking, the Proprietor is connecting with the above, a small but general assortment of BIBLES, TESTAMENTS, SCHOOL BOOKS, BLANK BOOKS, STATIONARY, &c. all of which will be furnished at the lowest terms. The patronage of friends from the country, as well as those in the city, is respectfully solicited.

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New-York, May 26, 1822.

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